

for they thought, 'What is offspring to us, when the self is our world?' Leaving behind desires for sons, desires for wealth and desires for worlds, they lived on alms. For desire for sons is desire for wealth, and desire for wealth is desire for worlds: both are merely desires.²⁰

Such teachings are associated with *śramaṇas*,²¹ ascetics who wandered from place to place in search of truth, studying with a teacher, or challenging rivals to debate. *Śramaṇas*, like Indian *sādhus* today, seem to have followed a variety of practices, some wearing distinctive robes or animal skins, others going naked; some with shaven heads, others with long matted locks.²²

Both Buddhism and Jainism originated in *śramaṇa* circles, as did a number of other movements that have not survived to the present, such as that of the Ājīvikas. These movements all rejected the authority of the Vedas – one of the reasons why they are regarded as religions in their own right, and not as branches of Hinduism – though their influence also fed back into Hinduism as it developed, particularly in such matters as the increasing emphasis on non-violence (*ahiṃsā*) and the rejection of animal sacrifice. But there were others among the *śramaṇas* who continued to accept the authority of the Vedas, while interpreting them in new ways. Their influence can be strongly seen in the Upaniṣads, and in the subsequent development of Hinduism.

Śramaṇas did not have to come from the Brāhmaṇa class, and might bring with them ideas that came from outside the Brahmanical tradition. It has often been noted that both the Buddha and Mahāvīra, the founder of Jainism, were born in the Kṣatriya, not the Brāhmaṇa, *varṇa*, and that their followers came from every level of society. But we see similar tendencies in the Upaniṣads. In *Bṛhadāraṇyaka* VI.2.8 and *Chāndogya* V.3.7, a Kṣatriya, Pravāhaṇa Jaivali, claims knowledge about the human destiny after death that has not previously been known to Brāhmaṇas.

The tension between the urge to live in society and carry on one's family and the urge to renounce worldly life in a whole-hearted search for liberation has remained a live and

creative one for Hindus to the present day. Often a solution was sought by assigning different priorities to different times of life. It was recommended that a man should first marry and father a family, and that only after fulfilling these duties should he abandon the household life and live as a renunciant.

This solution was eventually formalized into the system of four *āśramas* or stages of life. The *āśramas*, in their fullest form, were offered as the ideal plan for the life of a Brāhmaṇa man, though there were comparable structures for men of the other 'twice-born' classes. According to this system, when he was old enough to go to a teacher's house, a boy was expected to become a celibate student (*brahmacārī*). At the end of his studies he was expected to marry and become a householder (*gṛhastha*). When his children had grown up and had children of their own, he should leave the household life and become a forest-dwelling ascetic (*vanaprastha*). At the end of his life he should give up all worldly things to become a homeless renunciant (*sannyāsī*). Sometimes the four *āśramas* were associated with the four parts of *śruti*: it was said that the *brahmacārī* should study one or more of the Saṃhitās, the *gṛhastha* the Brāhmaṇas, the *vanaprastha* the Aranyakas, and the *sannyāsī* the Upaniṣads. In the Upaniṣads themselves, although there are clear references to different stages of life, there is no explicit statement of the *āśrama* system in its classical form.

It is arguable how far the *āśrama* scheme was ever actually practised: certainly there seems no evidence that any of the groups of sacred texts were restricted to one particular *āśrama*. In fact it was early recognized that not all the details of it were practicable in the present age of the world.²³ And there seem always to have been a number of men, and even a few women, who left conventions behind and became ascetics at any time of life.

It should not be forgotten, either, that there were great scholars and teachers who contemplated higher realities while living the household life. They included royal sages such as Janaka and Ajātaśatru, and Brāhmaṇa sages who achieved renown and wealth as sacrificing priests. The triumphs of Yājñavalkya described in the *Bṛhadāraṇyaka* Upaniṣad all take place

Week 2 - Upanishads (Pengshu 2003, Volume 5, Lecture 5)

while he is living in a family with his two wives, and winning wealth in cattle that would have made him a millionaire in modern terms. He is clearly believed to have achieved liberation while in the household state. In many cases, however, we are told next to nothing about the background of the characters. We simply do not know, for example, whether Gārgī Vācakaṇvī was a *śramaṇī* or a married woman.

The trend in recent research on the Upaniṣads has been to rediscover their connection with the earlier parts of Vedic literature. This is important, but it should not lead us to minimize their originality. The world they describe is not the pastoral society of the Vedic hymns, but a city-based culture deriving its wealth from industries such as weaving, pottery and mining, as well as from agriculture. The sages may be based in the forest, but they mingle with kings and princes. And although most people still have the perennial human concerns that we find in the *Saṃhitās*, with creating a prosperous life for themselves and their families, others now question the satisfaction to be found in the whole realm of existence, and renounce the household life entirely. It is clearly the same world that we find in the early texts of the Buddhists and Jains.

DATING THE UPANIṢADS

The date of the Upaniṣads is still a matter of debate. For many traditional Hindus the question is irrelevant, since in essence, at least, the whole of *śruti* literature is considered to be *apauruṣeya*, not of human origin, and of primordial antiquity, containing truths to be rediscovered in every age of the world.²⁴ But the view among most scholars is that the *Saṃhitās* of the Veda date back to about 1500–1000 BCE, the *Brāhmaṇas* and *Āraṇyakas* to 1000 BCE on, and the Upaniṣads from about 700 BCE on. Attempts to set the whole body of literature further back²⁵ always come up against the fact that the period of the early Upaniṣads clearly cannot be too far removed from that of the Buddha and of Mahāvīra, both of whom were traditionally

placed in the sixth century BCE, but are now thought by most scholars to have been active around 400 BCE.²⁶

It seems probable, at least, that the main teachings of the *Bṛhadāraṇyaka Upaniṣad*, attributed to the sage Yājñavalkya, are immediately pre-Buddhist. (Parts of the rest are if anything older.) Yājñavalkya presents the doctrine of reincarnation as a new and unfamiliar one, whereas in the earliest Buddhist texts that we have it is already fully developed.²⁷

There is little internal evidence to link the Upaniṣads to historical events that are known from elsewhere.²⁸ The most that we can say with confidence is that the material culture described in the earlier Upaniṣads appears entirely compatible with what the archaeological evidence tells us of the city-based culture of the sixth and fifth centuries BCE.

It is possible to place the Upaniṣads in a rough sequence among themselves. The *Bṛhadāraṇyaka*, *Chāndogya*, *Taittirīya* and *Aitareya Upaniṣads* are generally agreed to be the earliest. All have strong links with the earlier Vedic material, and are mainly in prose with verse passages. The *Kauṣītaki Upaniṣad* follows a similar format, though its versions of the material that it shares with the *Bṛhadāraṇyaka* and *Chāndogya* give the impression of being later reworkings.

The *Kena*, *Kātha*, *Śvetāśvatara* and *Muṇḍaka* seem to belong together. The last three are almost entirely in verse, the *Kena* in a mixture of verse and prose. All seem to anticipate later developments in Hindu philosophy, including *Yoga*, *Sāṅkhya* and *Bhakti*. The *Īśāvāsyā* is generally thought to belong here, though its clear link with verse passages of the *Bṛhadāraṇyaka* suggests an earlier date.²⁹

The *Praśna* and *Māṇḍūkya* revert to the prose format of the early Upaniṣads, but contain ideas that clearly have later origins, particularly in their interpretation of the sacred syllable OM. The *Maitrī* is a different case again. It seems to contain material from different periods, including a core that is related to the *Taittirīya*, but the main body of it appears much later, and includes references to astronomical ideas that were probably not current until the second century CE.

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KEY CONCEPTS

The Upaniṣads often teach through riddles, images and suggestions, rarely through statements of dogma. However, certain important concepts recur throughout.

Brahman

'*Brahman*' was in origin one of a group of words and names which clustered around the idea of 'priestly power' and its central manifestation, 'sacred speech'.³⁸ It could mean sacred lore as a whole, or some particular powerful saying. It could be 'priesthood': either the priestly class as a whole or the power embodied in it – counterpart to *kṣātra*, 'royalty', the power of the ruling class. In the Upaniṣads all these meanings are still present, but the word has developed to mean the sacred power not just of some particular person, word or class, but of the whole universe: hence the first cause, absolute or supreme reality. There is an overlap in the different meanings, and sometimes we can only guess which was uppermost in the author's mind. The scholars of *brahman* (*brahmanvādīn*) of Śvetāśvatara I.1 are certainly expert in the sacred lore, but they also seek the reality or first cause behind it.

'*Brahman*' is a neuter word, and indicates an abstract concept. The masculine form from the same stem is 'Brahmā', referring to a male being who embodies the quality of *brahman* (in its various senses).³⁹ In later Hinduism, the neuter and masculine forms of the word are clearly differentiated, and attached to two distinct concepts. *Brahman* now refers exclusively to the abstract power, and Brahman to a creator-god with his own attributes and characteristics. In the Upaniṣads the distinction is much less sharp. In the chapters on creation in Bṛhadāraṇyaka I, the creator-figure seems to shift between the neuter power and the masculine deity. In the Kena, the neuter *brahman* takes an active part in the narrative, appearing before the gods as a mysterious being (*yakṣa*).

Sometimes we cannot be sure which of the two is meant. The

words differ in only a few of their grammatical forms, and in compounds they are indistinguishable. Does *brahmaloka* mean the world of the god Brahman, or the world or state achieved by a person who realizes *brahman*? In Book I of the Kauṣītaki the two appear to be the same. Where there is real ambiguity I have tried to indicate it.

I have normally left the word '*brahman*' untranslated, and saved any comment on usage for the notes. When a translation seems to be required, I have added the original word in brackets.

Ātman

Another complex term is '*ātman*', a word whose origin is disputed. Some consider that it was originally a term for the breath (which would make it a parallel to *prāṇa*, below). In everyday usage it was the reflexive pronoun – myself, yourself, themselves, etc. In the Upaniṣads it becomes the subject of speculation: What is the self? Who, in reality, am I? It comes to be seen as a real, unchanging part within each changing being, just as *brahman* is within the changing universe. The existence of such an unchanging part was among the main points of contention between early Hinduism and Buddhism. In the translation, *ātman* appears both as 'the self', and as 'myself', 'oneself' etc. Where it seemed appropriate, I have added the Sanskrit word in brackets.

Puruṣa

By the time of the later Upaniṣads included in this book, *brahman* and *ātman* have become the accepted way of discussing the nature of reality. However in the earlier period the sages seem still to be experimenting with different ways of talking about it.

In the early Upaniṣads, the inner part of a human being is often called *puruṣa*, 'man' or 'person', rather than *ātman*. (I generally use 'person', to avoid the implication that it is exclusive to the male: for the authors of the Upaniṣads, every being contained both male and female aspects.)⁴⁰ Here the inner reality is pictured in almost physical form as a tiny being moving inside

the body, a 'dwarf' (Katha V.3), 'a thumb in length' (e.g. Katha IV.12, 13 and VI.17; SU III.13 and V.8), 'like a rice-grain or a barleycorn' (BU V.6.1; CU III. 14.3), yet mysteriously as large as space (see CUVIII.1.3). Some of the texts (e.g. TUII) envisage a series of *puruṣas* or *ātmans*, of increasingly subtle form, from the physical body to the inmost self.

The concept of *puruṣa* is first found in a famous hymn of the Rgveda, in which a giant man with 'a thousand heads, a thousand eyes . . . who is all this, whatever has been and whatever is to be', is sacrificed by the gods, and his dismembered body used to create the world.⁴¹ As so often in the development of the Vedic tradition, what was originally a cosmic concept then became internalized through inner contemplation.

Prāṇa

'Prāṇa' means 'breath', that which gives life to every being. Within the body, it is said to divide itself into five separate breaths, each also called *prāṇa*. The five *prāṇas* all have names derived from the verb *an*, 'to breathe', with different prefixes denoting direction of movement. Unfortunately for the translator, ideas about their functions changed over time.

In later Hindu physiology, the functions of the breaths are clearly defined. The first is *prāṇa* itself, literally 'breathing forth', as the process of breathing in and out: it is based in the chest, and has its seat in the heart. *Apāna*, 'breathing away', is the lower breath, based in the intestine, thought to be responsible for the process of digestion and the elimination of waste matter from the body. *Vyāna*, 'breathing apart, breathing in different directions', is the diffused breath, thought to pervade the whole body. *Udāna*, 'breathing up', is the up-breath, based in the throat, and *samāna*, 'breathing together', is the central breath, based in the navel. This system seems to anticipate the later theory of the *cakras*, in which energy flows are thought to be centred on particular points within the body.

In the Prāṇa Upaniṣad, the *prāṇas* are clearly described in the above terms. In the Aitareya, too, the *prāṇa* and *apāna* seem to have their later roles. But in the earliest references the

situation is more complicated. Chāndogya I.3.3-5 makes sense only if we assume that *vyāna* means 'between-breath', the point at which the breath stops in mid-respiration, and *prāṇa* and *apāna* are the out-breath and in-breath or vice versa. In Bṛhadāranyaka I, *prāṇa* is the organ that experiences scents, which would connect it to the in-breath, while in III.2.2 of the same Upaniṣad it is *apāna* that has that function. Elsewhere in the Bṛhadāranyaka there are traces of yet another system, with references to the 'breath of the mouth' (*ayāśya prāṇa*: I.3.7-8) and the 'middle breath' (*madhyama prāṇa*: I.4.2.1,2; II.2.1). Because the translations of these words are somewhat speculative, I have generally added the original terms in brackets.

Apart from these technical uses, the word '*prāṇa*' can also be used of the senses, of the bodily functions in general, and even of living beings seen as embodying the *prāṇas*. The central importance of the breath in its various forms is repeatedly stressed, notably in the fable found in several Upaniṣads of the competition for supremacy between the human faculties, in which only the breath proves itself indispensable.⁴²

The Cosmos

For the authors of the Upaniṣads, the inner and outer worlds are closely interrelated. Human nature and the nature of the universe are seen as microcosm and macrocosm. Often we encounter a list of correspondences, taken from the earlier Brāhmaṇa literature, in which the sun corresponds to the eye, the moon to the mind, wind to the breath, fire to speech and so on.⁴³ Typically, both the cosmic powers and the faculties within the human being are called *devas*, or gods.

Therefore accounts of the creation of the universe as we know it (*sarvaṃ idam*, 'all this') are intimately connected with ideas about the nature of the human being. There is generally an attempt to describe the way in which an original pure, undifferentiated state of being came to fall into the diverse and less pure state in which we see ourselves and the universe to be today. This attempt in turn is the key to finding a way to return to the original, purer, state. There are traces of an ancient debate

between those who saw the original state as 'being' (*sat*) and those who saw it as 'not-being' (*asat*).⁴⁶ These debates use some of the terminology of the speculative passages in the Veda, such as the *Puruṣa Hymn* and the 'Creation Hymn':⁴⁵ however, they unite it with a new preoccupation with finding a way to achieve liberation from a world which is now seen as a cycle of otherwise unending bondage. The force that causes the fall from the original state is identified with desire in some form or another – hunger for food, or desire for a companion.

The Upaniṣads do not in general envisage the creation of something from nothing: the language used is that of emanation, begetting (or giving birth), or the ordering of a chaotic original material. In the early Upaniṣads the being responsible for this is described in a number of ways: as Death or Hunger; as *Brahmā/brāhman*; as *Hiraṇyagarbha*, the Golden Embryo; and as *Prajāpati*, Lord of Offspring, whose children include gods, demons and human beings.

In the middle Upaniṣads we find the growth of a more developed kind of theism. In the *Kāṭha*, the supreme deity is variously identified with Agni, the Vedic fire-god, *Dhātṛ*, the Arranger, and *Aditi*, the mother of the gods. In the *Svetāśvatara*, *Rudra*, identified with the solar deity *Savitṛ*, already has many of the titles and attributes of Śiva. Particularly in Book III, the deity becomes the focus of personal worship and devotion, tinged with awe and a touch of fear, rather as *Kṛṣṇa* does in the great vision of Book XI of the *Bhagavadgītā*.

THE UPANIṢADS AS LITERATURE

Many of the distinctive features of the Upaniṣads as literature are connected with their origins in an oral tradition. The literary devices that are used seem to be chosen primarily as means of conveying teaching. Perhaps the most striking of these devices is repetition, which takes several forms.

There are a number of passages that are found in different versions in more than one Upaniṣad. Such, for example, are the passages on the triumph of the breath, and on the two ways by

which a person can go after death.⁴⁶ Since each of the Upaniṣads was in origin a separate work, this is not so much repetition as a case of different authors drawing on the same fund of oral material and interpreting it in their own ways. Sometimes the same kind of repetition occurs within an Upaniṣad, as with the two different versions of the dialogue of *Yājñavalkya* and *Maitreyī* in the *Bṛhadāraṇyaka*.⁴⁷ It is possible that both were originally separate versions of the same teaching, each handed down through a slightly different chain of teachers.⁴⁸ However, the authors of the Upaniṣad as we have it must have felt that both versions were distinct enough to include, and indeed each contains material that is not in the other, though the second version is slightly fuller and more detailed than the first.

More typically there is a deliberate use of repetition within an Upaniṣad for dramatic or teaching purposes. For example, in *Bṛhadāraṇyaka* II.1 the sage *Gārgya* attempts to teach *Ajātaśatru*, but finds the king more than a match for him in debate. *Gārgya* puts forward twelve different forms in which he visualizes *brāhman*, each time using the same form of words: 'I worship as *brāhman* the person who is in the sun', and so on through a series of twelve persons or *puruṣas*. *Ajātaśatru* rejects each of these visualizations, not as wrong, since each is said to bring great benefits to the one who practises it, but as being inadequate as a way of understanding *brāhman*: 'Do not talk to me about him. I worship him as the topmost, the head and king of all beings. Whoever worships him as such becomes the topmost, the head and king of all beings.'

The word translated here as 'worship' is *upās-*, and these visualizations are often called *upāsānā* – an untranslatable word combining the ideas of meditation, worship and contemplation.⁴⁹ Often the seeker is advised to contemplate something as a symbol or embodiment of something else, as in the first words of the *Chāndogya Upaniṣad*: 'One should contemplate the syllable OM as the *Udgītha*.' *Upāsānā* is often used as a way of moving from grosser to subtler concepts of truth. *Gārgya* is unable to do this, and in the end has to ask *Ajātaśatru* to teach him instead.

Sometimes the repetition seems designed to act like the

ŚVETĀŚVATARA UPANIṢAD

Śvetāśvatara's Teaching

14. 'When all the desires that dwell
In one's heart are let go,
Mortal becomes immortal:
One reaches *brahman* here.'⁵³
15. 'When all the knots of
The heart here are broken,
Mortal becomes immortal:
This is the teaching.
16. 'A hundred and one are the channels of the heart.
Of them, one flows out through the head.
Going up by it, one reaches immortality.
Others, on departing, go in all directions.'⁵⁴
17. 'The person, a thumb in length, in the midst of
the self,
Ever resting in the hearts of people,
One should by wisdom⁵⁵ draw out from one's
own body
Like the cane from a *mūñja*-reed.
One should know it as the bright, the immortal.
One should know it as the bright, the immortal.'
18. Naciketas, having received this knowledge,
taught by Death,
And the complete method of yoga,
Attaining *brahman*, became free of impurity,
deathless,
And so will any other who knows it in relation
to the self.

OM. Together may it protect us two:
Together may it profit us two:
Together may we do a hero's work.
May we learn intelligently:
May we never hate one another.

OM. Peace, peace, peace.

BOOK I

OM. *That is full; this is full;¹
Fullness comes forth from fullness:
When fullness is taken from fullness,
Fullness remains.*

OM. *Peace, peace, peace.*

1. OM. Scholars of brahman say:
What is the cause – brahman?¹ From what were we born?
By what do we live? And on what are we based?
Ruled by what do we follow our course
In joys and their opposite, you knowers of brahman?
2. *Should we conceive of it as time, own nature, fate,
or chance,
Elements, a womb, a person?²
A conjunction of these? No, because of the existence
of the self:
And the self is powerless over the cause of joy and
sorrow.³*
3. Those who have followed the method of meditation⁴
Have seen the god's own power, hidden by his
own strands⁵ –
One, who rules over all those causes
From 'time' to 'self'.
4. As a wheel with one rim,⁶ three tyres,⁷ and
sixteen ends,⁸
Half a hundred spokes,⁹ twenty counter-spokes,¹⁰
Six eights,¹¹ one rope that takes every shape,¹²
Three different roads,¹³ and one illusion with
two causes:¹⁴

5. As a river with five streams¹⁵ we know it, wild and winding, with five sources,¹⁶
Five breaths (*prāṇa*) as waves, five perceptions¹⁷ as its wellspring,
Five whirlpools¹⁸ whirling with the power of the five sufferings,¹⁹
Fifty divisions, with five sections each.²⁰
6. In this mighty wheel of *brahman*, life-giver to all, rest to all,²¹
Roves a goose.²²
Once it knows itself (*ātman*) and the impeller to be different,
Then, finding favour with him, it attains immortality.²³
7. In song it has been called the supreme *brahman*.
In it are the triad, the good support and the imperishable.²⁴
Knowing it and merging into *brahman*,
Knowers of *brahman*, intent upon it, are freed from the womb.
8. The powerful one²⁵ bears the whole, united,
Perishable and imperishable, manifest and unmanifest.
The self, powerless, is bound through its being an enjoyer.
Once it knows the god, it is freed from all bonds.
9. There are two billy-goats, knower and unknowing, powerful and powerless;
One nanny-goat, yoked to the enjoyer and the objects of enjoyment,²⁶
And the infinite self, possessing all forms, not an actor.²⁷
When one finds the triad, this is *brahman*.

10. Primal matter is perishable; the taker²⁸ is the immortal imperishable.²⁹
One god has power over both perishable and self.
Through meditation on him, through practice,
Through his being entity (*tattva*) and more,³⁰ in the end the whole artifice (*māyā*)³¹ ceases.
11. When one knows the god, all bonds are cast off;
When the afflictions have faded away, birth and death are ended;
Through meditation on him, there arises a third state:
On the break-up of the body, lordship over all; absolute,³² one attains one's desires.
12. One must know the eternal which rests in the self:
There is nothing beyond this to be known.
When the enjoyer knows the object of enjoyment and the impeller,
Everything has been said. This is the threefold *brahman*.
13. As when fire is in its source, its form is not seen,
Nor yet is the mark³³ of it destroyed,
And it may be got again from its source, the kindling-stick,
So both can be got in the body by the OM (*pranava*).
14. Making one's own body the lower fire-stick
And the OM the upper fire-stick,
By practising the friction of meditation
One may see the god in hiding.
15. Like oil in sesame-seeds, butter in curds,
Water in river-beds,³⁴ and fire in fire-sticks,
Self is found in self
For the one who seeks it by truth and asceticism.

16. The self that pervades everything,
As butter is contained in milk –
The root of self-knowledge and asceticism –
Is the supreme inner teaching of *brahman*:
Is the supreme inner teaching of *brahman*.³⁵

BOOK II

1. Savitr, first yoking mind,
Yoking thoughts for truth (*tattva*),
Discerning the light of Agni
Brought it up from earth.¹
2. We, with mind yoked,
Under the inspiration² of the god Savitr,
By his power, for the heavenly world³ ...
3. Having yoked by mind the heaven-going gods
That go by thought to the sky,
May Savitr inspire them
To make a great light.
4. The poets of the great inspired poet
Yoke mind and yoke thoughts.
The one knower of ways has assigned the
Hoti's tasks.
Great is the praise of the god Savitr.
5. I yoke your ancient lore (*brahman*) with praises.
Let my verse go on the hero's path.⁴
May all the sons of the immortal, who have reached
The divine abodes, hear.
6. Where fire is kindled,
Where wind arises,
Where Soma overflows,
Mind appears.⁵

7. With Savitr as inspirer
One should take delight in the ancient lore:
There make your source.
Your good deeds have not perished.⁶
8. Keeping the body straight, its three parts⁷ upright,
Causing the senses by mind to enter the heart,
By the boat of *brahman* the wise one should cross over
All the terrifying floods.
9. Suppressing the bodily functions (*prāṇa*), movements
controlled,
His breath (*prāṇa*) light, he should breathe through
the nose:
The wise one, heedful, should control the mind
As a chariot yoked to bad horses.
10. In a level, clean place, free from gravel, fire and sand,
With soundless water, a dwelling and so on,⁸
Pleasing to the mind and not harsh on the eye,
Secret and sheltered from the wind, one should
practise yoga.
11. Forms of mist, smoke, sun, wind, fire,
Fireflies, lightning, crystal, or moon,
Are harbingers in yoga
Which bring manifestations in *brahman*.⁹
12. When earth, water, fire, air and space have arisen
And the fivefold strand of yoga has come forth,
One has neither disease nor old age nor death,
Having won a body made of the fire of yoga.¹⁰
13. Lightness, freedom from disease, steadiness,
Clarity of complexion, sweetness of voice,
A pleasant smell, little urine or excrement
Tell of the first arising of yoga.

14. Just as a mirror smeared with dirt,
Once cleaned, shines, being bright,¹¹
The embodied, seeing the entity of self,
Becomes one, his aim fulfilled, freed from sorrow.
15. But when, concentrated, one sees here, by the entity
of self,
As by a lamp, the entity of *brahman*,
Knowing the god as unborn, constant, free of all
entities,
One is freed from all bonds.¹²
16. The god faces all directions:
He was born of old and yet is in the womb,
Born and to be born, he stands
In front of people, facing every way.¹³
17. To the god who is in fire, in water,
Who has entered the whole world,
Who is in plants, in trees –
To the god be praise, be praise.¹⁴